M c (p. 920) d
11 ° The words of the wise
are as goads,
d and as ° nails ° fastened
c ° *by* the masters of assemblies,
L *which* are given from ° one shepherd.
K a 12 ° And further,
b by these, my son, be admonished: of making many books *there is* no end; and much study *is* a weariness of the flesh.
A (p. 906) 13 Let us hear ° the conclusion of the whole matter: Fear ° God, and keep His commandments: for this *is* the whole *duty* of [5] man.
14 For [7] God shall bring every work into judgment, with every ° secret thing, whether *it be* good, or whether *it be* ° evil.

12. 9-12 (P[5], p. 913). PERSONAL INFORMATION AND COUNSEL. (*Alternation.*)

P[5] | K | a | 9–. And moreover (*yōthēr*).
b | –9, 10–. The efforts of *Ḳoheleth*.
L | –10. What hath been written by one writer.
M | c | 11–. The words of the wise
d | –11–. like goads
d | –11–. like nails
} well planted,
c | –11–. [are] rulers of assemblies.
} "The words of the wise".
L | –11. What hath been furnished by one Giver.
K | *a* | 12–. And further (*yōthēr*).
b | –12. The efforts of others.

11 The words of the wise. See notes on p. 864, and Ap. 7. 4.

nails. These were built into a wall, because Eastern walls were too hard or too soft for them to be hammered in. **fastened** = planted. Masc., while "nails" is Fem.: but the Accents unite the two words. The verb *nāṭa'* is found again only in 3. 2, where it is singular. **by the masters** = [are] the lords, or rulers. Heb. *ba'al*. **one shepherd.** The Inspirer. See Gen. 48. 15; 49. 24. Ps. 23. 1. **12 And further** = Beyond these. Note the Structure above. **13 the conclusion.** See note on "the end", 3. 11. **God.** Heb. *'eth ha-'Elohīm* = the [true and only] God; the great Creator, who throughout the book is put in contrast with man (Heb. *'ādām*. Ap. 14. I) the creature. Ap. 4. I. **14 secret** = hidden. **evil.** Heb. *rā'a'*. Ap. 44. viii.

THE SONG OF SOLOMON*.

THE STRUCTURE OF THE BOOK AS A WHOLE†.

(*Introversion and Alternation.*)

A | 1. 1–11. THE INTRODUCTION. THE SHULAMITE SEPARATED. TAKEN BY SOLOMON FROM HER HOME AND HER BELOVED (SHEPHERD) INTO THE ROYAL TENTS, PITCHED NEAR THEM.

B | **C** | 1. 12—2. 7. THE SHULAMITE AND HER BELOVED TOGETHER.
D | 2. 8—3. 5. THE SHULAMITE AND HER BELOVED APART.

B | ***C*** | 3. 6—5. 1. THE SHULAMITE AND HER BELOVED TOGETHER.
D | 5. 2—8. 4. THE SHULAMITE AND HER BELOVED APART.

A | 8. 5–14. THE CONCLUSION. THE SHULAMITE RESTORED. RETURN FROM SOLOMON TO HER HOME WITH HER BELOVED (SHEPHERD).

* In the Hebrew, *lish^{e}lomoh* is not the Genitive case, meaning "of Solomon", or "Solomon's" (*v.* 1). The Preposition ל (*Lamed* = l) means "to", or "for", as in the Psalm-Titles, and in the expression "*for* the chief Musician". It is therefore not necessarily limited to authorship, as may be further seen from the title of Ps. 72, where we have the same word (*lish^{e}lomoh*) rendered "for Solomon". It may well mean *concerning* or *relating to* Solomon "the king's son". Moreover, the Relative Pronoun *'asher* (= which) takes it out of the category of ordinary authorship, and may rightly require the rendering "which [is] concerning Solomon". The Preposition has a wide range of meaning (divided into some twenty-two classes) according to the Verbs used; but, when used without a Verb (as it is here), it may refer to the *subject*, and be well rendered "concerning", as it is in Jer. 49. 1, 7, 23, 28, &c. The question of authorship therefore does not, of necessity, arise, and need not be discussed.

† For further notes on the book as a whole, see p. 921.

NOTE ON THE STRUCTURE OF THE SONG OF SOLOMON (PAGE 920).

The scope of the book is determined by the Structure of the book as a whole.

The story gradually develops itself; and, from the key which is found in the last chapter (8. 5-14), the whole may be pieced together in the words of Dr. C. D. Ginsburg (*Commentary*, London, 1857, pp. 4-6), to which the references have been added in order to connect the threads of the events.

"There was a family living at Shulem, consisting of a widowed mother, several sons, and one daughter, who maintained themselves by farming and pasturage. The brothers were particularly fond of their sister, and took her under their special care, promising that her prudence and virtue should be greatly rewarded by them (8. 8-14).

"In the course of time, while tending the flock, and, according to the custom of the shepherds, resorting at noon beneath a tree for shelter against the meridian sun, she met with a graceful shepherd youth to whom she afterward became espoused (1. 7; 2. 16; 6. 3).

"One morning, in the spring, this youth invited her to accompany him into the field; but the brothers, overhearing the invitation, and anxious for the reputation of their sister, sent her [in order to prevent their meeting] to take care of the vineyards (2. 15).

"The damsel, however, consoled her beloved and herself with the assurance that, though separated bodily, indissoluble ties subsisted between them, over which her brothers had no control (2. 16).

"She requested him to meet her in the evening (3. 1); and, as he did not come, she feared that some accident had befallen him on the way, and went in search of him (3. 2), and found him (3. 4).

"The evening now was the only time in which they could enjoy each other's company, as, during the day, the damsel was occupied in the vineyards.

"On one occasion, when entering a garden, she accidentally came into the presence of King Solomon (6. 11, 12), who happened to be on a summer visit to that neighbourhood (6. 6-11).

"Struck with the beauty of the damsel, the King conducted her into his royal tent (1. 2-4), and there, assisted by his court-ladies (1. 5-8), endeavoured with alluring flatteries and promises, to gain her affections, but without effect (1. 6-11).

"Released from the King's presence, the damsel soon sought an interview with her beloved shepherd (1. 12—2. 7).

"The King, however, took her with him to his capital in great pomp, in the hope of dazzling her with his splendour (3. 1-11); but neither did this prevail: for while even there, she told her beloved shepherd, who had followed her into the capital (4. 1-5), and obtained an interview with her, that she was anxious to quit the gaudy scene for her own home (4. 6).

"The shepherd, on hearing this, praised her constancy (4. 7-16); and such a manifestation of their mutual attachment took place, that several of the court-ladies were greatly affected by it (6. 1).

"The King, still determined if possible to win her affections, watched for another favourable opportunity; and with flatteries and allurements, surpassing all that he had used before, tried to obtain his purpose (6. 4—7. 9).

"He promised to elevate her to the highest rank, and to raise her above all his concubines and queens, if she would comply with his wishes; but, faithful to her espousals, she refused all his overtures, on the plea that her affections were pledged to another (7. 10—8. 4).

"The King, convinced at last that he could not possibly prevail, was obliged to dismiss her; and the shepherdess, in company with her beloved shepherd, returned to her native place (8. 5-14).

"On their way home (8. 5-7), they visited the tree under which they had first met, and there renewed their vows of fidelity to each other.

"On her arrival in safety at her home, her brothers, according to their promise, rewarded her greatly for her virtuous conduct" (8. 8, 9).

The above is an *Interpretation*. The *Application* is an incentive to loyalty and fidelity to the One "Who loved us and gave Himself for us"; and to stand fast, in our love and loyalty to Him, in the face of the fiercest temptations and severest trials.

To Israel this would be expressed: "Be thou faithful unto death" (Jas. 1. 3. 1 Pet. 1. 7. Heb. 10. 23); "To him that overcometh", &c. (Rev. 2. 7, 11, 17, 26; 3. 5, 12, 21); also Heb. 13. 9, 13. 1 Pet. 1. 4-7, &c.

To the Church of God this would be expressed in such passages as Gal. 5. 1. Eph. 4. 14; 6. 13, 18. Phil. 1. 6; 4. 1. Col. 1. 10, 22, 23; 2 7. 2 Tim. 3. 14. Tit. 1. 9.

THE SONG OF SOLOMON.

A A
B C
(p. 922)

1 THE °song of songs, which *is* °Solomon's.
2 °Let °him kiss me with the kisses of his mouth: for °thy love *is* better than °wine.
3 °Because of the savour of thy good ointments °thy name *is as* ointment poured forth, therefore do the °virgins love thee.
4 °Draw me, we will °run after thee: °the king hath brought me into his °chambers: we will be glad and rejoice in thee, we will °remember [2]thy love more than [2]wine: °the upright love thee.

D
5 I *am* °black, but comely, O ye °daughters of Jerusalem, as the tents of °Kedar, °as the curtains of Solomon.
6 °Look not upon me, because I *am* black, because °the sun hath looked upon me: my mother's °children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard °have I not kept.

B C
7 °Tell me, O thou whom my °soul loveth, where thou °feedest, where thou makest *thy flock* to °rest at noon: for why should I be as one that °turneth aside °by the flocks of thy companions?

D
8 °If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

A
9 °I have compared thee, O °my love, to °a company of horses °in Pharaoh's chariots.

1 song of songs, which is Solomon's. Heb. title *Shīr Hashshīrīm* = Song of Songs. In the Sept. it is *Asma Asmatōn*, Vulg. *Canticum Canticorum*, all with the same meaning. Fig. *Polyptōton* (Ap. 6), meaning the most beautiful or excellent song. It belongs to the third division of the O.T. Canon (see Ap. 1). The order of the five "Megilloth" (or Scrolls) is the order of the festivals on which they are read. The Song is read annually at the Feast of the Passover, as Ruth is read at Pentecost; Lamentations on 9th of Ab; Ecclesiastes at the Feast of Tabernacles; and Esther at the Feast of Purim.

From the most ancient times it has formed part of the Hebrew Canonical Scriptures. It is a poem based on the true facts of a story which unfolds itself as it proceeds. Various interpretations have been given of it: the *literal*, the *allegorical*, and the *typical*. The allegorical embrace Jehovah and Israel (which was the view of the Jewish commentators); the Roman Catholic views it of the Virgin Mary; the Protestant commentators view it of "Christ and the Church"; the typical view regards it as a type of Solomon's nuptials, or as that of Christ and the Gentiles. The allegorical view puts the coarse flatteries and language of a seducer into the lips of "Christ", which is inconsistent with His dignity and holiness (cp. 6. 4-10, 13; 7. 9). It is the language of seduction put into the mouth of Him "Who spake as never man spake".

The number of speakers forbids all the interpretations which depend on there being only *two*. There are *seven* in all, and they can be easily distinguished by the Structures: viz. (1) the Shulamite; (2) the daughters of Jerusalem; (3) Solomon: (4) the shepherd lover of the Shulamite; (5) the brothers of the Shulamite; (6) the companions of the shepherd; (7) the inhabitants of Jerusalem. **Solomon's.** See note on p. 920.

1. 1-11 (A, p. 920). THE INTRODUCTION.

Introducing most of the seven speakers of the book: the Shulamite's soliloquy of her beloved shepherd (*vv.* 2-4, 7); the king (*vv.* 4, 9-11); the court-ladies (*vv.* 5, 8); her brothers (*v.* 6).

(*Introversion and Alternation.*)

A | A | 1. SOLOMON'S Song about the Shulamite.
B | C | 2-4. THE SHULAMITE soliloquizes about her beloved (shepherd).
D | 5, 6. THE COURT-LADIES (who disdain her) answered by the Shulamite.
B | *C* | 7. THE SHULAMITE soliloquizes about her beloved (shepherd).
D | 8. THE COURT-LADIES (who tell her to return) answered by the Shulamite.
A | 9-11. SOLOMON'S admiration of the Shulamite.

The Shulamite speaks. She has been taken into Solomon's tents, and soliloquizes about her beloved (*vv.* 2, 3); she implores him to come and rescue her (*v.* 4); she repels the scorn of the court-ladies (*v.* 6); and implores her beloved to tell her where she may find him (*v.* 7); the court-ladies ironically reply (*v.* 8); meanwhile the king comes in and commences by expressing his admiration (*vv.* 9-11). **2 Let him kiss me** = Oh for a kiss. **him**: i.e. the Shulamite's beloved, the shepherd, from whom she has been taken by Solomon. **thy love is** = thy endearments [are]. Heb. *dodim*. Only here, *vv.* 4, 10, 10, and 7. 12. A man is addressed. **wine.** Heb. *yayin*. Ap. 27. I. **3 Because of the savour** = Sweet is the odour. **thy name** = thou (emph.). Name put for the person. See note on Ps. 20. 1. **virgins** = damsels. Heb. *'ălāmoth*, not *bᵉthūloth* (virgins). **4 Draw me, &c.** = Draw me after thee, let us flee together! **run after** = run to any one for refuge. **the king.** This explains the circumstances described on p. 921. **chambers** = inner apartments. **remember** = praise. **the upright love thee** = upright ones have loved thee. **5 black** = swarthy (Fem.). **daughters of Jerusalem**: i.e. the ladies of Solomon's court. **Kedar** = dark. All Kedar's tents were black. **as.** Supply the Ellipsis (Ap. 6), "[but comely] as the curtains of Solomon". Required by the *Alternation*:—

a | swarthy. | *a* | as Kedar's tents.
b | comely. | *b* | as Solomon's curtains.

6 Look not upon me = Look not down on: i.e. regard me not. Cp. 1 Chron. 17. 17. Ps. 106. 44. **the sun hath looked.** Fig. *Prosopopœia* (Ap. 6), to emphasise the cause of her swarthiness. **children** = sons: i.e. her brothers are referred to as speaking as in 2. 15, and see note on p. 921 and cp. 8. 8. **have I not kept** = I never kept. She says this to show the harsh treatment of her brothers. **7 Tell me, &c.** Again soliloquizing. See Structure above. **soul.** Heb. *nephesh*. Ap. 13. **feedest** = shepherdest. This cannot refer to Solomon! **rest** = lie down. **turneth aside** = strayeth, or wandereth. **by** = to, or among. **8 If thou, &c.** Answer of the court-ladies: ironical. **9 I have, &c.** Solomon now speaks to her. **my love** = my friend, or one beloved. Heb. *ra'yāh*. Fem. here, *v.* 15; 2. 2, 10, 13; 4. 1, 7; 6. 4. **a company of horses** = my mare. **in Pharaoh's chariots** = in the chariot of Pharaoh.

10 Thy cheeks are comely with rows *of jewels,* thy neck with chains *of gold.*
11 We will make thee °borders of gold with studs of silver.

C E¹ (p. 923)
12 °While the king °*sitteth* at his table, °my spikenard °sendeth forth the smell thereof.
13 A °bundle of myrrh *is* °my wellbeloved unto me; °he shall lie all night betwixt my breasts.
14 °My beloved *is* unto me *as* a cluster of °camphire in the vineyards of En-gedi.

F¹
15 Behold, thou *art* fair, °my love; behold, thou *art* fair; thou *hast* doves' eyes.

E²
16 Behold, thou *art* fair, °my beloved, yea, pleasant: also our °bed *is* °green.
17 The °beams of our house *are* °cedar, *and* our °rafters of °fir.

2 °I *am* the rose of Sharon, *and* °the lily of the valleys.

F²
2 °As the lily among °thorns, so *is* °my love among the °daughters.

E³
3 As °the apple tree among °the trees of the wood, so *is* °my beloved among the sons. I sat down under °his shadow with great delight, and °his fruit *was* sweet to my taste.
4 He brought me to the °banqueting house, and °his banner over me *was* °love.
5 °Stay me with °flagons, °comfort me with [3]apples: for °I *am* sick °of [4]love.
6 His left hand *is* under my head, and his right hand °doth embrace me.
7 °I charge °you, O ye daughters of Jerusalem, by the °roes, and by the hinds of the field, that ye °stir not up, nor °awake °*my* love, °till he please.

D G¹
8 The °voice of °my beloved! behold, °he °cometh leaping upon the mountains, °skipping upon the hills.

1. 12—2. 7 (**C**, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

In the royal tents, away from Jerusalem (3. 6-11); in the place where the court-ladies first saw her (6. 12); and "while the king is at his table".

(*Repeated Alternation.*)

C | E¹ | 1. 12-14. THE SHULAMITE to her shepherd lover. They meet and exchange their vows.
F¹ | 1. 15. THE BELOVED (shepherd) to the Shulamite. (It is thou who art beautiful; not I.)
E² | 1. 16—2. 1. THE SHULAMITE to her shepherd love. (No. It is thou who art comely; not I.)
F² | 2. 2. THE BELOVED (shepherd) to the Shulamite. (Thou art my loved one.)
E³ | 2. 3-7. THE SHULAMITE to her shepherd lover: ending with an apostrophe to the court-ladies not to incite or excite her affection for another person till she herself desires it. See notes on "awake" (2. 7) and "love" (2. 7), and cp. 3. 5 and 8. 4.

11 borders = bead-rows.

12 While the king sitteth, &c. Solomon's advances fail; for, to his flattery she opposes her unabated love for her shepherd lover, with whom she has an interview in 1. 12—2. 7. **sitteth.** Supply "was".

my spikenard: i.e. her shepherd lover.

sendeth = sent. **13 bundle** = little bag.

my wellbeloved. Masculine, showing of, and to whom she is speaking.

he shall lie = it (i.e. the bag of myrrh) will lodge.

14 My beloved. Masculine. Same word as "wellbeloved" in *v.* 13.

camphire = henna, or cypress flowers.

15 my love. Here it is Feminine, showing that the shepherd lover is replying to his betrothed. See note on *v.* 9.

16 my beloved. Here it is Masculine. The Shulamite speaks again.

bed = couch. **green** = verdant.

17 beams of our house = our bower.

cedar = cedar arches. **rafters** = retreat.

fir = cypress roof.

2. 1 I am the rose of Sharon: i.e. I am a mere wild-flower of the plains: a flower found in great profusion: disclaiming her lover's compliment. **the** = a.

2 As the lily = As a lily: the shepherd, taking up her word in his reply. **thorns.** See note on 2 Kings 14. 9.

my love = my friend. Heb. *ra'yāh.* See note on 1. 9. Feminine again, showing that it is the shepherd who is speaking. **daughters** = damsels. Heb. *bānōth,* fem. pl. of *beyn,* a son. **3 the apple tree.** Occurs only six times in Scripture: four times in this book (2. 3, 5; 7. 8; 8. 5); once in Proverbs (25. 11); and once in Joel (1. 12); three times for the tree, and three times for the fruit. Probably the orange tree. **the trees of the wood:** i.e. the wild trees. **my beloved.** Masculine. Showing that it is the Shulamite speaking. **his** = its. **4 banqueting house** = vine-arbour or vineyard-bower. **his banner over me was love** = he overshaded me with love; *degel,* from *dāgal,* to shade; then an ensign because of the shade it gives and protection which it ensures. **love.** Heb. *'ahăbāh* (Fem.). See note on *v.* 7. **5 Stay** = Strengthen. **flagons** = grape-cakes. **comfort** = refresh. **of** = with. **6 doth embrace** = will embrace. **7 I charge** = I adjure. **you.** This and the verbs here are Masculine. It is not uncommon to find this: but when we do, we find true feminity has been lost. **roes** = gazelles. **stir not up** = excite not. Heb. *'ūr* (in the Hiphil). **awake** = incite. Heb. *'ūr* (in the Piel) = not to rouse from sleep, but to excite the passions. See Isa. 42. 13. Prov. 10. 12. **my love** = my feelings or affection (Fem.). **till he** = till she. It is Feminine, to agree with love, *'ahăbāh* = love never used in the abstract, as in 3. 10, and 8. 4 (a person). This is an appeal to the court-ladies not to try and incite her affection for Solomon.

2. 8—3. 5 (**D**, p. 920). THE SHULAMITE AND HER BELOVED, APART.

(She, still in the royal tents in the country, tells the court-ladies the story of her love.)

(*Repeated Alternation.*)

D | G¹ | 2. 8-14. THE SHULAMITE tells the court-ladies about her beloved: how he once came and invited her to go out with him.
H¹ | 2. 15. HINDERED by her brothers, she tells how they set her a task in the vineyards.
G² | 2. 16, 17. THE SHULAMITE tells the court-ladies how she waited for her beloved to come again in the evening.
H² | 3. 1-3. HINDERED by the watchmen, she tells how she went out and sought him.
G³ | 3. 4. THE SHULAMITE tells the court-ladies how she found her beloved again.
H³ | 3. 5. HINDERED by the court-ladies, she again adjures them not to hinder, as before, in 2. 7; in 3. 5, and again in 8. 4.

8 voice = sound: e.g. footsteps (Gen. 3. 8). **my beloved.** Masculine. Showing that the Shulamite is the speaker. **he**: emphatic = this (very one). **cometh** = came. **skipping** = bounding.

9 [8] My beloved is like a [7] roe or a young hart: behold, he °standeth behind our wall, he °looketh forth at the windows, °shewing himself through the lattice.

10 [8] My beloved spake, and said unto me, "Rise up, [2] my love, my fair one, and come away.

11 For, lo, the winter is past, °the rain is over *and* gone;

12 The flowers appear °on the earth; the time of the singing *of birds* is come, and the °voice of the °turtle is heard in our land;

13 The fig tree °putteth forth her green figs, and the vines °*with* the tender grape °give a *good* smell. Arise, °my love, my fair one, and come away.

14 O my dove, *that art* in the clefts of the rock, in the °secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely."

H[1] (p. 923)

15 °"Take us °the foxes, °the little foxes, that spoil the vines: for our °vines *have* tender grapes."

G[2]

16 °My beloved *is* mine, and I *am* his: °he feedeth among the lilies.

17 °Until the day break, and the shadows flee away, °turn, [8] my beloved, and be thou like a [7] roe or a young hart upon the mountains of °Bether.

H[2]

3 By night on my °bed I °sought him whom °my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom [1] my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: *to whom I said,* "Saw ye him whom [1] my soul loveth?"

G[3]

4 °*It was* but °a little that I passed °from them, °but I found him whom [1] my soul loveth: I °held him, and would not let him go, until I had brought him into my mother's house, and into the °chamber of her that conceived me.

H[3]

5 °I charge °you, O ye daughters of Jerusalem, by the °roes, and by the hinds of the field, that ye °stir not up, nor °awake *my* °love, till °he please.

C J[1] (p. 924)

6 °Who *is* this that cometh °out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 °Behold his °bed, which *is* Solomon's; threescore °valiant men *are* about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war: °every man *hath* his sword upon his thigh because of fear in the °night.

9 °King Solomon made himself °a chariot of the wood of Lebanon.

10 He made the pillars thereof *of* silver, °the bottom thereof *of* gold, °the covering of

---

The answer by another inhabitant of Jerusalem. or 6. 2. valiant men. Heb. *gibbōr*. Ap. 14. IV. night = nights (Pl.). 9 King Solomon made, &c. See the Structure (J[1], above). a chariot = a palanquin. the covering of it = its seat.

9 standeth = there he was standing.
looketh forth = looked through.
shewing himself = he glanced.

11 the rain. The first or early rains come about the end of October or beginning of November; and the wet season, i.e. the last or latter rains, in March or beginning of April.

12 on the earth = in the fields.
voice: i.e. cooing.
turtle = turtle-dove. A migratory bird (Jer. 8. 7).

13 putteth forth = sweetens or ripens.
with the tender grape = blossoms.
give = they give.
my love = friend. Heb. *ra'yah*, as in *v.* 2. See note on 1. 9. Feminine. Showing that the shepherd is speaking to the Shulamite.

14 secret places of the stairs = the hiding places of the cliff.

15 Take us = Catch for us. The Shulamite here quotes the words of her brothers (H[1], p. 923). See note on "children" 1. 6.
the . . . the. No Art. here in the Heb.
vines have tender grapes = vineyards are in bloom.

16 My beloved. Masculine. Showing the Shulamite as the speaker. he feedeth = he who feedeth.

17 Until the day break = When the day cools. This is clear from the words which follow.
turn = return. Bether = separation. See note on 8. 14.

3. bed = couch, not the same word as in 1. 16; 3. 7; 5. 13; 6. 2.

1 sought = still sought.
my soul = I myself. Heb. *nephesh*. Ap. 13.

4 It was but a little that = Scarcely.
a little = a little while. See note on "almost", Prov. 5. 14. from them = them.
but = when. held = seized.
chamber = inner chamber.

5 I charge you = I have adjured you.
you. See note on 2. 7.
roes = gazelles.
stir not up . . . awake. See note on 2. 7.
love. Heb. *'ahābāh*. Fem. as in 2. 7; 8. 4. he = she.

3. 6–5. 1 (*C*, p. 920). THE SHULAMITE AND HER BELOVED, TOGETHER.

The procession of Solomon's court to Jerusalem.
(*Introversion and Repeated Alternation.*)

- *C* | J[1] | 3. 6–11. The inhabitants of Jerusalem see the procession approaching. Remark of one (*v.* 6); of another (*vv.* 7, 8); of a third (*vv.* 9, 10); of a fourth (*v.* 11).
  - K | L[1] | 4. 1–5. The Beloved (shepherd), who has followed the court, comes to Jerusalem to rescue the Shulamite. He obtains an interview, and again expresses his delight in her. [Contrast his modesty with Solomon's coarse flatteries in 6. 4–10, and 7. 1–9.]
    - M[1] | 4. 6. The Shulamite proposes to return, referring to 2. 17.
    - L[2] | 4. 7–16–. The Beloved (shepherd) immediately proffers assistance, emboldened by her beauty (*vv.* 7–11) and by her faithfulness (*vv.* 12–16–).
    - M[2] | 4. –16. The Shulamite declares that all she has is for his pleasure.
    - L[3] | 5. 1–. The Beloved (shepherd) suitably responds: "I am coming".
  - J[2] | 5. –1. The daughters of Jerusalem (some of the court-ladies) encourage them and urge them on.

6 Who is this? = What is that? A question asked by an inhabitant of Jerusalem.
out of the wilderness = up from the country.

7 Behold his bed = Lo! it is the litter or sedan.
bed. Heb. *mittah*. Not the same as 1. 16; 3. 1; 5. 13; 8 every man. Heb. *'ish*. Ap. 14. II., The remark of a third inhabitant of Jerusalem.

10 the bottom thereof = its support.

it *of* purple, °the midst thereof °being paved °*with* love, °for the daughters of Jerusalem.

11 °Go forth, O ye °daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his °espousals, and in the day of the gladness of his heart.

K L¹ (p. 924) **4** °Behold, thou *art* fair, °my love; °behold, thou *art* fair; thou *hast* °doves' eyes °within thy locks: thy hair *is* as a flock of goats, °that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep that are* °*even* shorn, which came up from the washing; °whereof every one bear twins, and none *is* °barren among them.

3 Thy lips *are* like a °thread of scarlet, and thy °speech *is* comely: thy °temples *are* like a °piece of a pomegranate [1] within thy locks.

4 Thy neck *is* like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of °mighty men.

5 Thy two breasts *are* like two young roes that are twins, which feed among the lilies.

M¹ 6 °Until the day °break, and the shadows flee away, I will get me to the °mountain of myrrh, and to the hill of frankincense.

L² 7 °Thou *art* all fair, [1]my love; *there is* no spot in thee.

8 °Come with me from °Lebanon, °*my* spouse, with me from °Lebanon: look from the top of °Amana, from the top of °Shenir and °Hermon, from °the °lions' dens, from °the mountains of the °leopards.

9 Thou hast °ravished my heart, my sister, [8]*my* spouse; thou hast °ravished my heart with °one of thine eyes, with one chain °of thy neck.

10 How °fair is thy °love, °my sister, [8]*my* spouse! how much better is thy °love than °wine! and the smell of thine ointments than all spices!

11 Thy lips, O *my* [8]spouse, °drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon.

12 °A garden °inclosed *is* my sister, *my* [8]spouse; a spring °shut up, a fountain sealed.

13 Thy plants *are* °an orchard of pomegranates, with pleasant fruits; °camphire, with spikenard,

14 Spikenard and saffron; calamus and cinnamon, with °all trees of frankincense; myrrh and aloes, with all the chief °spices:

15 °A °fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out.

M² °Let °my beloved come into his garden, and eat °his pleasant fruits.

L³ **5** °I am come into my garden, my sister, *my* °spouse: °I have gathered my myrrh with my spice; °I have eaten my honeycomb with my honey; °I have drunk my °wine with my milk:

J³ °eat, O friends; drink, yea, drink abundantly, O beloved.

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the midst thereof = its interior.
being paved = tesselated.
with love = most lovely. **for** = by.

11 Go forth. The remark of a fourth inhabitant of Jerusalem. See the Structure (J¹, p. 924).
daughters of Zion. Occurs only here, and Isa. 3. 16, 17; 4. 4; always by way of reproof. Can it be so here? Does it imply the envy or jealousy of 8. 6? (Cp. "haughty", Isa. 3. 16.) Note the difference between the sing. and pl. **espousals** = marriage.

4. 1 Behold. The words of the shepherd approaching the Shulamite.
my love = my friend. Heb. *ra'yāh*. See note on 1. 9. Feminine, showing the speaker and the one spoken to.
behold = gaze on.
doves' eyes. Referring to the large melting eye of the dove: a "clean" bird.
within thy locks = behind (or through) thy veil.
that appear = springing down. **2 even** = evenly.
whereof every one bear twins = all of which are paired. This is the force of the *Hiphil* of *tā'am*, to be double or pairs, like the *Poel* of *Kal* in Ex. 26. 24; 36. 29.
barren = bereaved, as in Jer. 18. 21.
3 thread = braid. **speech** = mouth.
temples = cheeks. **piece** = part.
4 mighty men. Heb. *gibbōr*. Ap. 14. IV.
6 Until = When. The Shulamite speaks in *v.* 6, referring to 2. 17, answering that that very evening she will quit Jerusalem and go to their delightful country.
break = cools. Cp. 2. 17.
mountain. The edition of A.V. 1611 had "mountains" (pl.).
7 Thou art all fair, my love. The shepherd speaks: "love" being here feminine again.
8 Come = Thou wilt come.
Lebanon . . . Amana . . . Shenir . . . Hermon . . . the lions' dens, . . . the mountains of the leopards. He gives these names to Jerusalem and the royal residence. **my spouse** = my betrothed.
lions . . . leopards: denote the king and his courtiers. Cp. Ezek. 19. 7; 22. 25. Nah. 2. 12.
9 ravished my heart = put heart into me.
one. It was customary to unveil one eye in conversation. **of:** or round.
10 fair = sweet.
love = endearments. Heb. *dodīm*, as in 1. 2, 4; and 7. 12.
my sister, my spouse = my sister—betrothed.
wine. Heb. *yayin*. Ap. 27. I.
11 drop as = drop [honey] as.
12 A garden. Note the *Alternation* in *vv.* 12-15:—

c | 12–. Garden.
d | –12. Spring.
c | 13, 14. Garden fruits.
d | 15. Fountain.

inclosed = closed: bolted and barred.
shut up. Same word as "inclosed" (above).
13 an orchard = a paradise. See note on Ecc. 2. 5.
camphire = henna, or cypress.
14 all trees of frankincense = all sorts of frankincense trees. **spices** = spice plants.
15 A fountain = [With] a fountain.
fountain of gardens = a garden-fountain, without which no garden was complete.
Let my beloved. The Shulamite speaks in response, with the eloquent brevity of her overwrought feelings.
my beloved. Here, masculine, which shows who the speaker of this sentence is. **his** = its.

5. 1 I am come = I am coming. This is the shepherd's suitable reply to her brief invitation.
spouse = betrothed, as in 4. 8, 9, 10, 12.
I have gathered = I am gathering.
I have eaten = I am eating.
I have drunk = I am drinking.
(The perfect tenses being used for the present. See Kautzsch's *Gesenius*, § 106.)

wine. Heb. *yayin*. Ap. 27. I. **eat, O friends.** The words of the court-ladies, encouraging the Shulamite and her beloved (masculine). See Structure (J², p. 924).

N¹ O¹ (p. 926)
2 °I sleep, but my heart °waketh: °*it is* the voice of °my beloved °that knocketh, *saying*, "Open to me, my sister, °my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.
3 °I have put off my coat; how shall I put it on? I have washed my feet; how shall I °defile them?"
4 [2]My beloved °put in his hand by the hole *of the door*, and °my bowels were moved °for him.
5 °I rose up to open to [2]my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.
6 I opened to [2]my beloved; but [2]my beloved had withdrawn himself, *and* was gone: °my soul failed when °he spake: I sought him, but I could not find him; I called him, but he gave me no answer.
7 The watchmen that °went about °the city found me, they smote me, they wounded me; the keepers of the walls °took away my veil from me.
8 °I charge °you, O daughters of Jerusalem, if ye find [2]my beloved, that ye tell him, that I *am* °sick °of °love.

P¹
9 °What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou °dost so charge us?

O²
10 °My beloved *is* white and ruddy, °the chiefest among ten thousand.
11 His head *is as* the most fine gold, his locks *are* °bushy, *and* black as a raven.
12 His eyes *are* as *the eyes* of doves by the °rivers of °waters, °washed with milk, *and* °fitly set.
13 His cheeks *are* as °a bed of spices, *as* sweet flowers: his lips *like* lilies, °dropping °sweet smelling myrrh.
14 His hands *are* °*as* gold rings °set with the beryl: his belly *is as* °bright ivory overlaid *with* sapphires.
15 His legs *are as* pillars of °marble, set upon °sockets of fine gold: his °countenance *is* as Lebanon, °excellent as the cedars.
16 His °mouth *is* most sweet: yea, he *is* °altogether lovely. °This *is* [2]my beloved, and °this *is* my friend, O daughters of Jerusalem.

P²
6 °Whither is °thy beloved gone, O thou fairest among women? whither is °thy beloved turned aside? that we may seek him with thee.

O³
2 °My beloved is gone down into his garden, to the beds of spices, °to feed in the gardens, and to gather lilies.
3 I *am* [2]my beloved's, and [2]my beloved *is* mine: °he feedeth among the lilies.

N² Q¹ (p. 927)
4 °Thou *art* beautiful, O °my love, as °Tirzah,

5. 2—8. 4 (*D*, p. 920). THE SHULAMITE AND HER BELOVED, APART. (*Division.*)

D | N¹ | 5. 2—6. 3. Her colloquies with the court-ladies.
| N² | 6. 4—8. 4. Her colloquies with Solomon.

5. 2—6. 3 (N¹, above). HER COLLOQUIES WITH THE COURT-LADIES. (*Repeated Alternation.*)

N¹ | O¹ | 5. 2-8. THE SHULAMITE tells the court-ladies a dream she once had about her beloved (shepherd).
| P¹ | 5. 9. THE COURT-LADIES, astonished at her love, ask, "What is there in thy beloved more than any other?"
| O² | 5. 10-16. THE SHULAMITE describes him to them, and ends, "Such is my beloved".
| P² | 6. 1. THE COURT-LADIES wish to see such an one; and ask, "Where is he, that we may seek him?"
| O³ | 6. 2, 3. THE SHULAMITE evades their question, suspecting their motives.

2 I sleep = I was asleep, or sleepy. waketh = kept awake. it is. Supply "it was". my beloved. Heb. masculine. that knocketh = he is knocking (masculine). my love = my friend. Feminine. Heb. *raʿyāh*, as in 1. 9, 15; 2. 2, 10, 13; 4. 1, 7; 5. 2; 6. 4.
3 I have put off. She quotes (*v.* 3) the reply her shepherd lover gave in her dream. defile = soil.
4 put in his hand, &c. = withdrew his hand. Heb. "sent away his hand from the hole". So the Sept. and Rashbam. my bowels were moved for him = my heart was disquieted within me. for him. Many codices read "within me", and so A.V. margin. **5** I (emph.): i.e. I immediately arose.
6 my soul = I (emph.). Heb. *nephesh*. Ap. 13. he spake = when he was speaking of it.
7 went about: i.e. the patrol. the city. She is still in Jerusalem and away from her country home. (See the notes, p. 920.) took away my veil. This was gross insult to an Eastern woman.
8 I charge = I adjure. you. See note on 2. 7. sick of love = love-sick. of = with. love. Same word and sense as in 2. 7; 3. 5; and 8. 4.
9 What is . . . ? The speakers are the court-ladies, replying to the conclusion of her dream. dost so charge us? = hast so adjured us?
10 My beloved. The Shulamite describes him further to them. See Structure (O², above). the chiefest among ten thousand = distinguished or conspicuous above thousands. Heb. "signalized as by a banner".
11 bushy = flowing, waving, or curled.
12 rivers = channels, or gorges. Heb. *ʾaphīḳim*. See note on 2 Sam. 22. 16. waters. In A.V. 1611 this was "water" (sing.). washed = bathed: i.e. the doves. fitly set = set as gems in a ring.
13 a bed of spices = a raised bed of balsam. Some codices, with Sept., read "beds of balsam". dropping = distilling. sweet smelling = liquid.
14 as gold rings = like golden cylinders. set with the beryl = adorned with gems of Tarshish (alluding to the nails, of which great care was taken) bright = polished.
15 marble = white marble. sockets = bases. countenance = aspect. excellent = choice.
16 mouth = voice, by Fig. *Metonymy* (of Cause), Ap. 6. altogether lovely = fervently cherished, or desired. Heb. *maḥmād*. Occurs only here in this book. This = Such.

6. 1 Whither, &c. Spoken by the court-ladies. See the Structure (P², above). thy beloved. Masc.
2 My beloved. The Shulamite speaks again in reply. See the Structure (O³, above). to feed = to feed [his flock].
3 he feedeth = he that feeds [his flock] as a shepherd.

6. 4—8. 4 [For Structure see next page].

4 Thou art beautiful. Solomon breaks in as soon as the Shulamite called for her beloved (shepherd), as he did in 1. 9. my love = my friend. Heb. *raʿyāh*. Feminine. See note on 1. 9. Tirzah. Became the royal residence of the kings of Israel after the division of the kingdom, until Omri built Samaria (1 Kings 14. 17; 15. 21, 33; 16. 8, 15, 17). Cp. 16. 24. Tirzah means "delightful". Hence the flattering comparison.

comely as Jerusalem, °terrible as °*an army* with banners.

5 Turn away thine eyes from me, for they have °overcome me: thy hair *is* °as a flock of goats °that appear from Gilead.

6 °Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a °piece of a pomegranate *are* thy temples °within thy locks.

8 °There are °threescore queens, and fourscore concubines, and °virgins without number.

9 °My dove, my undefiled is °*but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; *yea*, the queens and the concubines, and they °praised her.

10 "Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* °terrible as ‡*an army* with banners?"

R¹ (p. 927) 11 °I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 °Or ever I was aware, °my soul °made me *like* °the chariots of Ammi-nadib.

Q² 13 °Return, return, O °Shulamite; °return, return, that we may °look upon thee.

R² °What will ye °see in the °Shulamite?

Q³ As it were °the company of two armies.

7 How beautiful are thy feet °with shoes, O °prince's daughter! °the joints of thy thighs *are* like jewels, the work of °the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not °liquor: thy °belly *is like* an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young °roes *that are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes

6. 4—8. 4 (N², p. 926). HER COLLOQUIES WITH SOLOMON. (*Repeated Alternation.*)

N² | Q¹ | 6. 4–10. SOLOMON comes forward with flatteries (*vv.* 4–9). What his court-ladies said was true (*v.* 10).
R¹ | 6. 11, 12. THE SHULAMITE explains that her meeting with him was "unwittingly" (see notes). She withdraws.
Q² | 6. 13–. SOLOMON: "Return, return".
R² | 6. –13– THE SHULAMITE: "What is there to look at in me?"
Q³ | 6. –13—7. 9. SOLOMON renews his flatteries.
R³ | 7. 10—8. 4. THE SHULAMITE rejects him: "I belong to my beloved; not to you". Calls on her beloved to fetch her away, and again adjures the court-ladies not to excite her feelings (as in 2. 7, and 3. 5).

terrible, &c. = majestic, or awe-inspiring, as bannered hosts.

an army with banners = the bannered [hosts]. Fem. pl., with no noun expressed. Perhaps a reference to the Hosts of Israel in their journeys in Num. 2.

5 overcome me = taken me by storm (as we say). This is the force of the *Hiphil*.

as = like. The A.V. edition of 1611 did not have "as".

that appear = springing down. Cp. 4. 1.

6 Thy teeth. See notes on 4. 2, where the same comparison is used by the shepherd, except that the latter uses *kᵉzūboth*, flocks, while the former uses *rāḥēl*, ewes.

7 piece = part.

within thy locks = behind thy veil. Cp. 4. 1, 3.

8 There are: i. e. I have.

threescore. The numbers are not the same as in 1 Kings 11. 3, because a different period is referred to.

virgins = damsels. See note on 1. 3.

9 My dove = But she is my dove.

but one = my only one. In contrast with the numbers of *v.* 8. Flattery enough to turn the heart of almost any woman.

praised her: supply the Ellipsis by adding [saying]. See note on Ps. 109. 5.

11 I went down. The Shulamite explains that she went down to the nut-garden quite innocently, and with no design on her part.

12 Or ever I was aware = Unwittingly, or I know not [how it was], &c.

my soul = I (emph.). Heb. *nephesh*. Ap. 13.

made me like = placed me at, or was brought.

the chariots of Ammi-nadib. So various are the renderings that the text is said to be "hopelessly corrupt" by modern critics. The A.V. follows the Sept., Arab., Ethiopic, and Vulgate, by treating it as a proper name (with variations in the orthography). The Heb. is "the chariots of my People, the noble", or, of my noble People. From which, when we note the context, and who is speaking, and what fact she is referring to, the Shulamite plainly seems to be saying that she came unwittingly on the royal chariots and the retinue of nobles with Solomon when he first saw her (see p. 921). **13 Return, return.** This was the entreaty of Solomon, as she turned to go away, the moment her necessary explanation had been made. **Shulamite.** Shulem is thought to be the same as Shunem, now *Sōlam*, about three and a half miles from Zerin, north of Jezreel, mentioned in Josh. 19. 18. 1 Sam. 28. 4. 1 Kings 1. 3, 15; 2. 17, 21, 22. 2 Kings 4. 8, 12, 25, 36. Instead of this proper name causing "great difficulty", it is necessary, to enable us to fix the locality of the whole subject of the song. Abishag came from Shunem (1 Kings 1. 4); and is here used as being synonymous with "fairest among women" (1. 8; 5. 9; 6. 1). **look** = gaze on. **What will ye see . . . ?** This is her answer to Solomon's request as she was departing. **see** = gaze on. **the company of two armies.** Instead of "of two armies", the A.V. marg. and R.V. text reads "of Mahanaim", and the R.V. renders the phrase: "the dance (or steps) of Mahanaim". Modern critics say "This is another proper name which must in all probability vanish from the text". But the text needs this here, though it does not need "Ammi-nadib" in *v.* 12. *The Quarterly Statement* of the Palestine Exploration Fund (1891, pp. 244, 245) shows that in *kimḥolath hammaḥănāyim*, the root of the former word (*ḥūl*, to be round) is the common name for a circle (hence another suggested rendering is "like a dance to double choirs"; one even ventures on "a sword-dance"), or geographical "basin", and *mᵉḥanāyim* as meaning a plain or camp on a plain. Remembering that a man was seen by David's watchman from "the wood Ephraim" (2 Sam. 18. 6. Cp. 17. 27) running on "a plain" (2 Sam. 18. 24–27. Cp. 2 Sam. 19. 32), and now putting the word "plain" by Fig. *Metonymy* (of Adjunct), Ap. 6, for the view obtained of it, we have the suitable rendering, "Like the view of Mahanaim", i. e. a view as beautiful as that, which would be the answer to her question, "What will ye behold in the Shulamite?" For "Mahanaim" see Gen. 32. 2.

7. 1 with shoes = with sandals. **prince's daughter** = noble maiden. **the joints of thy thighs** = thy rounded thighs. **the hands of a cunning workman** = hands of steadiness: i. e. work not hastily done. See note on "as one brought up", &c., Prov. 8. 30. **2 liquor** = spiced wine. **belly** = body. **3 roes** = fawns.

like the fishpools in Heshbon, by ° the gate of Bath-rabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like Carmel, and the hair of thine head like purple; the king *is* °held in the galleries.

6 How fair and how °pleasant art thou, O °love, °for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters *of grapes*.

8 I said, "I will go up to the palm tree, I will take hold of the boughs thereof:" now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And °the roof of thy mouth like the best °wine for my beloved, that goeth *down* sweetly, causing °the lips of those that are asleep to speak.

R³ (p. 927)

10 °I *am* my beloved's, and his desire *is* toward me.

11 °Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape appear, *and* the pomegranates bud forth: there will I give thee my °loves.

13 The mandrakes °give a smell, and at °our gates *are* all manner of pleasant *fruits*, new and old, *which* I have °laid up for thee, O my beloved.

8 O that thou *wert* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; yea, I should not be °despised.

2 I °would lead thee, *and* bring thee into my mother's house, ° *who* would instruct me: I would cause thee to drink of °spiced wine of the juice of my pomegranate.

3 °His left hand *should be* under my head, and his right hand should embrace me.

4 °I charge °you, O daughters of Jerusalem, that ye °stir not up, nor °awake *my* °love, until °he please.

A S¹ (p. 928)

5 °Who *is* this that cometh up from °the wilderness, leaning upon her beloved?

T¹

°I raised thee up °under the apple tree: °there thy mother °brought thee forth: there she °brought thee forth *that* bare thee.

6 °Set me as a °seal upon thine heart, as a seal upon thine arm: for ⁴love *is* strong as death; jealousy *is* °cruel °as the grave: °the coals thereof *are* coals of fire, °*which hath* a most vehement °flame.

7 Many waters °cannot quench ⁴love, neither can the floods drown it: if °a man would give all the substance of his house for ⁴love, it would utterly be contemned.

4 the gate of Bath-rabbim = the populous gate.
5 held in the galleries = captivated by the ringlets.
Carmel = the [mount] Carmel.
6 pleasant = charming.
love. Heb. *'ahăbāh* = love in the abstract. It is not the person who is here addressed. See note on 2. 7.
for delights = among delightsome things.
9 the roof of thy mouth = the palate. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for speech.
wine. Heb. *yayin*. Ap. 27. I.
the lips of those that are asleep = slumbering lips.
10 I am my beloved's = I belong to my beloved: referring to her beloved shepherd. The Shulamite speaks, and thus gently but firmly refuses the king's advances.
11 Come, my beloved. (Masc.). See note on 1. 2. Thus she apostrophises her beloved (shepherd).
12 loves = endearments. Heb. *dodīm*, as in 1. 2, 4; and 4. 10, 10.
13 give a smell = diffuse their fragrance.
our gates = our gateways. laid up = reserved.
8. 1 despised = reproached.
2 would lead thee = would fain lead thee thence [in triumph].
who would = thou wouldest, or she would.
spiced wine = the aromatic [wine]. Heb. *rekaḥ*.
3 His left hand = [Let] his left hand [be].
4 I charge you = I have adjured you. In this last charge the addition is not "by the roes", &c. And we have *mah* instead of *'im* = Why incite, &c.
you. See note on 2. 7.
stir not up . . . awake. See note on 2. 7, and cp. 3. 5.
love. Heb. *'ahăbāh* (Fem.). Used of love in the abstract. See notes on 2. 4, and 3. 5. he = she.

8. 5-14 (*A*, p. 920). THE CONCLUSION. THE SHULAMITE RESTORED.

The Shulamite returns home from Solomon, and is seen by her brothers and their companions, approaching; her beloved (shepherd) is with her.

(*Repeated Alternation.*)

A | S¹ | 5–. The Companions of the shepherd see them approaching.
T¹ | –5–7. The Shulamite and her beloved (shepherd) revisit the spot where they first plighted their troth; and renew their vows.
S² | 8, 9. The Brothers confer as to their sister's dowry. "What shall we do for her?" "If she be a wall (i. e. virtuous) we will adorn her." "If she be a door (accessible to any) we will shut her up."
T² | 10–12. The Shulamite: "I am a wall" (not a door). Solomon has many vineyards; I will keep my own.
S³ | 13. The Beloved (shepherd) asks her to tell them her story.
T³ | 14. The Shulamite owns him her beloved. He is to hasten to her now and ever. No longer over the mountains which separated them (2. 8, 17), for these have given place to the mountains of delight.

5 Who is this? The companions of the shepherd are the speakers.
the wilderness = the plain of 3. 6. See note on "the company of two armies" above: i.e. the plain of Esdraelon, lying between Jezreel and Shunem.

I raised thee up: i. e. I awakened [love] in thy heart: i.e. I won thy heart. See note on "love", 2. 7. under the apple tree = under the orange tree. The place of the birth of their love. The orange-blossom is everywhere, now, the bridal flower. there: thither came she that bare thee. Confinements in the open air are of frequent occurrence. brought thee forth = to bring thee forth. **6** Set = Oh place. seal = signet, regarded as good as a signature. Now that writing is more common it has become an ornament. It was worn round the neck (Gen. 38. 18, 25), or worn on the right hand (Jer. 22. 24). Cp. also Hag. 2. 23. cruel = inexorable, hard. as the grave = as Sheōl. See Ap. 35. the coals thereof = its flames. which hath a most vehement flame. Heb. "flames of Jah": *shalhebeth-yah*. Render this:

For love is strong as death,
Jealously is inexorable as Sheol,
The flames thereof are flames of fire,
The vehement flames of Jah.

flame. Same root as Gen. 3. 24. **7** cannot quench: i.e. earthly things cannot destroy that which is divine. a man. Heb. *'īsh*. Ap. 14. II.

S² (p. 928)

8 ° We have a little sister, and °she hath no breasts: what shall we do for our sister in the day when she shall be °spoken for?

9 °If she *be* a wall, we will build upon her a °palace of silver: and if she *be* °a door, we will inclose her with °boards of cedar.

T²

10 °I *am* a wall, and my breasts like towers: then was I in °his eyes as one that found favour.

11 °Solomon had a vineyard at °Baal-hamon; he let out the vineyard unto °keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My vineyard, which *is* mine, °*is* before me: °thou, O Solomon, °*must have* a thousand, and °those that keep the fruit thereof two hundred.

S³

13 °Thou that °dwellest in the gardens, °the companions °hearken to thy voice: cause °me to hear *it*.

T³

14 °Make haste, my beloved, and be thou like to a roe or to a young hart °upon the mountains of spices.

8 We have. One of the brothers now speaks.
We have a little sister = Our sister is still young.
she hath no breasts. The idiom for not yet marriageable. This is what the brothers had once said in earlier days. The reference here is "not obscure" when we note who the speakers are, and when they said this.
spoken for. i.e. demanded [in marriage]. Cp. 1 Sam. 13. 9; 25. 39.

9 If she be a wall. Spoken by another brother: i.e. like a wall that keeps out all intruders.
palace = turret, or battlement.
a door: i.e. accessible to any one.
boards = planks, or panels.

10 I am a wall. The Shulamite thus replies: I stand firm against all the blandishments of Solomon. I am not a door admitting any one.
his eyes: i.e. her shepherd lover's, or the brother's who last spoke (not Solomon's. Solomon is mentioned in the next verse).

11 Solomon. The Shulamite, in demanding her reward, gives her reasons.
Baal-hamon. Not yet identified.
keepers = husbandmen: i.e. tenants.

12 is before me = is my own.
thou. Apostrophising the absent Solomon whom she had left.
must have. Instead of these words supply "[mayst keep his] thousand".
those that keep, &c. = the keepers [may keep] their two hundreds.

13 Thou that dwellest = Oh thou that dwellest. Spoken by the shepherd. **dwellest in the gardens.** No longer in "the city" of 5. 7, but now abidest permanently. Heb. *yāshab.* **the companions** = my companions (who were the speakers of *v.* 5). **hearken** = are listening. **me,** &c.: or "me [and our companions] to hear".

14 Make haste, &c. The Shulamite lets him hear it; and, before all, announces and avows him as her beloved, bidding him always to hasten to her like a gazelle.
upon = [that turneth itself about] upon: or that boundeth over the mountains of spices (4. 6), "*Bᵉsāmim*" (= spices); and no longer over the mountains of separation "*Bāther*" (2. 17).